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tion and those who preferred the Russian alphabet or at least a 'mixed alphabet' in which Russian letters would predominate.

In the Soviet Far East the ethnographic section of the Society for Regional Research declared itself with great vigour against all attempts at russification. In a memorandum the Society listed four reasons why only the Latin alphabet could be introduced for the languages of the Chukchi, Koryaks, Nanai, Nivkhi and the other Far Eastern tribes:

1. The successful latinization of the alphabets of the oriental languages.
2. The genuinely international character of the Latin alphabet.
3. The inadequacy of the Russian alphabet which would have to be supplemented by a number of letters.
4. The fact that the Russian alphabet itself would not be long-lived since progressive scholars had already raised the question of its latinization.[18]

These four considerations were shared by the Moscow authorities who had decreed the introduction of the Latin alphabet for the Northern peoples.

The Latin alphabet remained in force for less than six years – until February 11th, 1937, when a new decree abolished and replaced it by a russianized alphabet. The new script was intended for thirteen small nationalities of whom eight lived either wholly or partially in the Far East. The replacement of one alphabet by another rendered necessary the destruction of a large amount of printed material that had been prepared for the Northern peoples. Between 1931 and 1933 alone as many as 200,000 textbooks, 100,000 pamphlets of a political nature and 10,000 books on medical and economic subjects had been issued for them.[19]

Soviet school policy proper did not suffer from such a disturbing lack of continuity as the Soviet literacy campaign. The number of schools increased systematically and steadily and now there are as many as 200 native schools in the Khabarovsk Territory. They are supervised by a Council of National Schools which was created in 1949 and which works under the education department of the Khabarovsk territorial administration. The Council does not only administer schools but also deals with all problems connected with the writing of text-books, and the translation of classical Russian and Soviet literary works into the local languages. The Council relies on the graduates of the teachers' training colleges in Petropavlovsk (for South Kamchatka), Anadyr (for Chukotka), Tigilsk (for North Kamchatka) and Nikolayevsk-on-Amur. The most important and largest of the four is the college in Nikolayevsk. Between its foundation in the early 'thirties' and 1951 it trained 170 Russian and 105 native teachers belonging to ten different Far Eastern nationalities.[20] The most gifted young people from among

pompous, mostly very tasteless buildings of the Czarist period. But in the suburbs one-story log houses with four or more windows often line the unpaved streets with wooden sidewalks for kilometers. In the period of the Soviet regime the large cities have acquired entirely new sections which are transected with asphalt streets lined with trees, and on these streets rise light, detached apartment buildings, often with four or more stories; these apartment buildings seem almost like skyscrapers against the otherwise flat picture of the city. Chimneys and thick, reinforced concrete buildings of the factories, which today are most striking, rise above the new buildings as a rule. Thus in the cities there are the contrasts ranging from the old, primitive, peasant-like suburb to the most modern industrial establishments. Nevertheless, almost nowhere does one note that he is in the Far East. Even in the Chinese quarter of Vladivostock there stand the same whitewashed tenement houses, and only the Chinese writing and the nearby junk harbor betray the fact that one is in an east Asiatic harbor city.

The state-directed economy with its tight compression into cities and collectivization in the country has introduced many new traits in the life and work of the people, and many old, proved things have been destroyed. It has mixed people up and done many new things, so that everything is in the process of fermenting, of being reformed even in the folk life of the Russians.

Chinese, Koreans, and Others

In Transbaykal Chinese are encountered very rarely. They used to be there in larger numbers as traders in Maimache, the present Altin-Bulag, opposite Kyakhta on the Mongolian border, but they were driven from there during the uprising of the Mongols after the first world war.

The first Chinese came to the Amur and Ussuri country as ginseng-seekers, as "panten"/unhardened antlers/ hunters, and as traders, and later also as settlers. As culture pioneers they were valuable everywhere in the wilderness where they could practise agriculture, which they pursued industriously and successfully. Their ability to make capital out of everything, however, soon made them into unscrupulous exploiters of the natives, and, accordingly they were unwanted guests under the Russian administration, especially since they carried their rich earnings out of the country, then /115/, as a sworn community in trade, they suppressed all competition. They